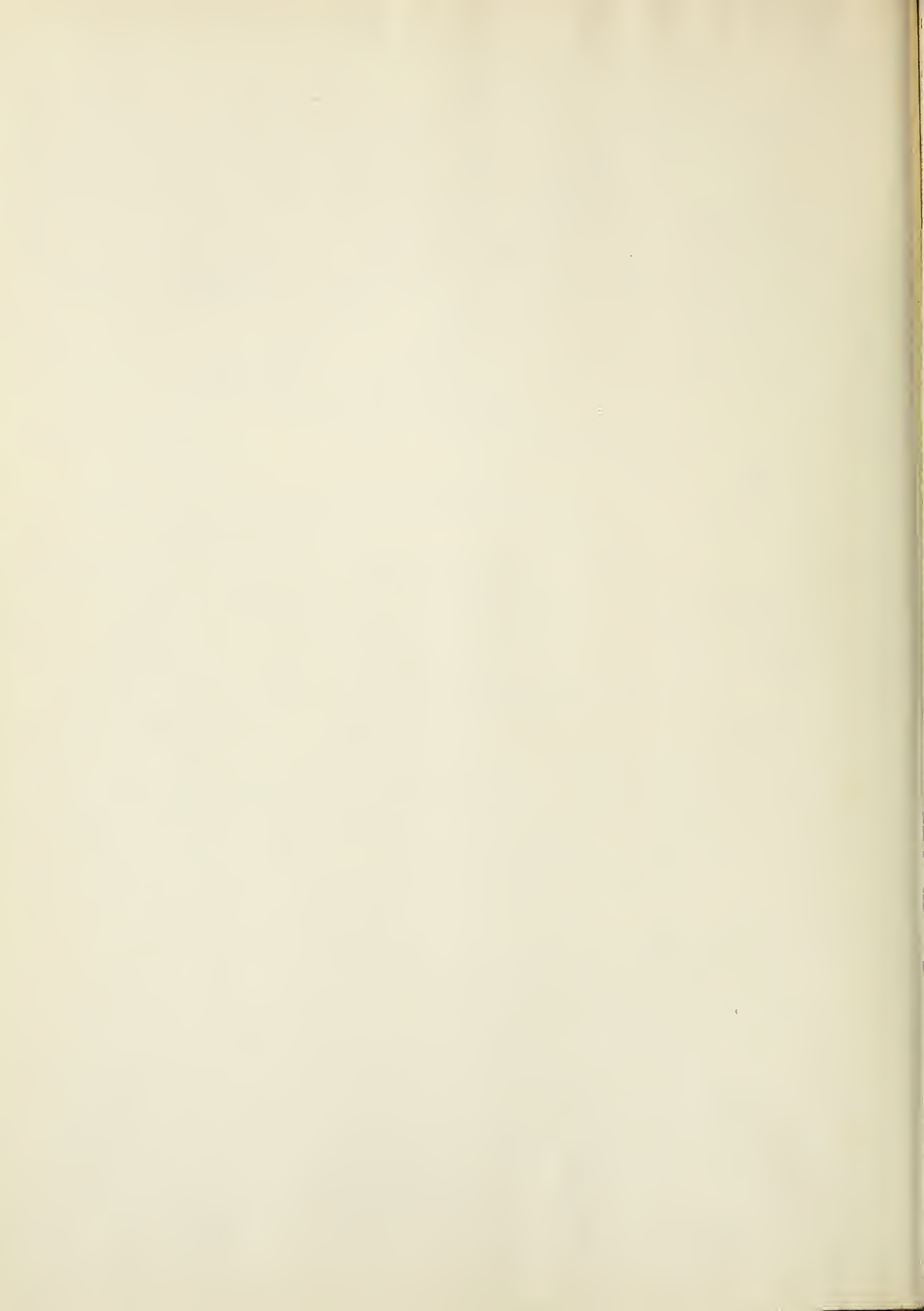


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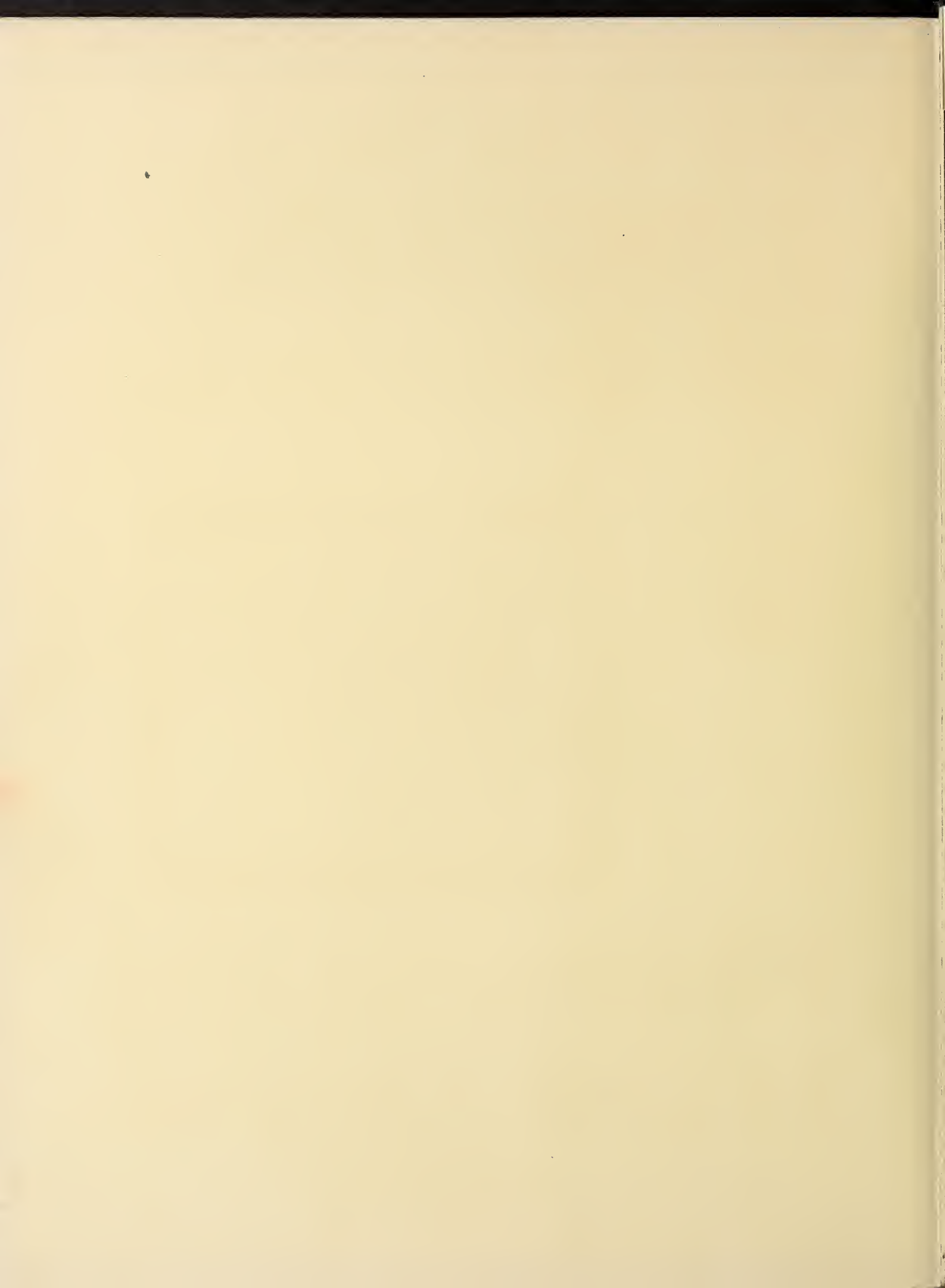
ALPHABET
OF
INDIANS







AN ALPHABET OF INDIANS



AN ALPHABET OF INDIANS

BY
EMERY LEVERETT WILLIAMS



R. H. RUSSELL
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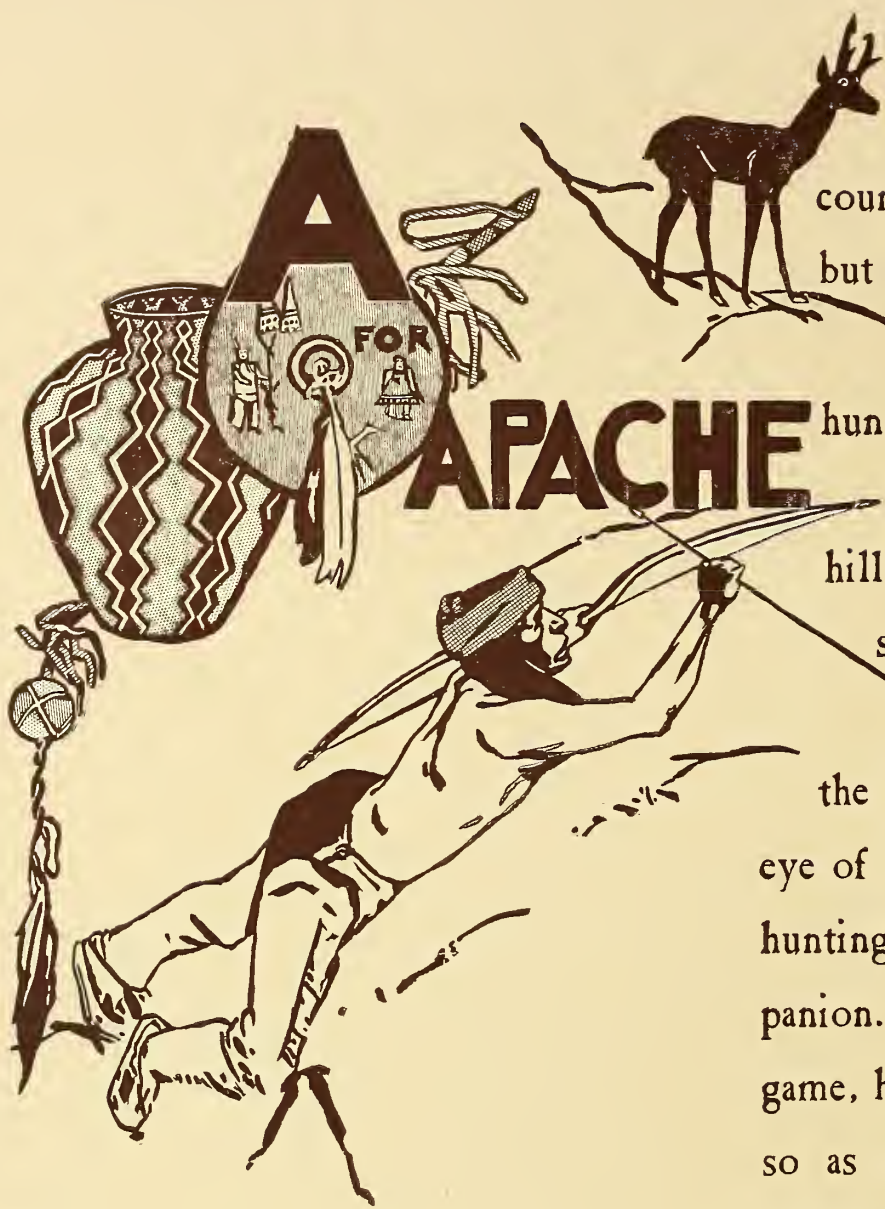
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He lives in the hardest country under the American flag, but he seems to like it. Vast arid deserts stretch away for hundreds of miles on every side of him, plains and rolling hills and low mountains that the sun makes hot under foot.

He stalks his game with the patience of a cat and the eye of an eagle. Sometimes, when hunting, he takes with him a companion. They slowly approach the game, hiding behind rocks and trees so as not to be seen, for if the antelope saw them it would dart away out of their reach.

FAR away, in the South-western part of our Country, lives the Apache. He is a great fighter, and very fond of hunting the antelope. When hunting he walks many miles, climbing mountains and walking through the cactus, which would prick his skin if he did not wear long leggings.

In the Fall the women and children go into the mountains and spend weeks gathering acorns from the mountain oak, which, with the corn they raise, is part of their winter food.

The Apache believes in evil spirits that can be frightened away by tricks or by making them presents.





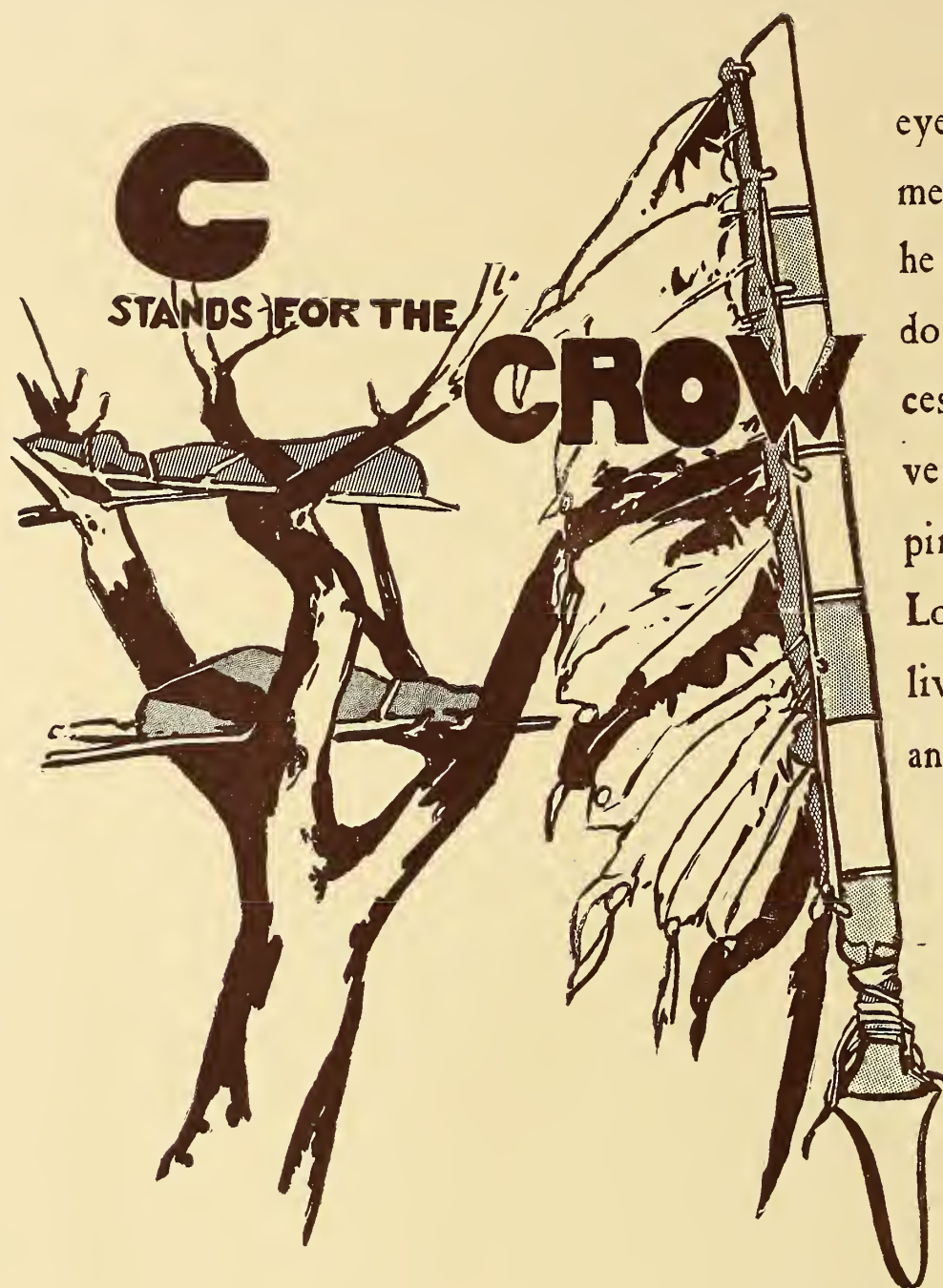
He climbs the mountains and hunts the eagle which lives on the tops of high precipices. The eagle is a very strong bird, and a hunter has to capture it by strategy.

The eagle feathers are prized by the Indians, as with them they make head-dresses for their chiefs. Long ago the Blackfoot hunted the buffalo, and this provided him with meat, clothing and tepee. The meat was dried in the sun, while the hides were stretched on the ground and scraped with knives by the squaws. When these were ready for use, they covered the lodge poles, making tents. Sometimes they kept memoranda by painting little pictures on the outside of the tepee skins. This is called picture-writing.

NEAR the Rocky Mountains, and on the prairies stretching eastward, lives the Blackfoot. He is called a prairie Indian because he lives on these vast plains.

Now that the buffalo is practically extinct, the Blackfoot is forced to make his tepee of the hides of cattle and of other smaller skins sewed together.





eye, so that anyone he may meet cannot find out who he is or what he is about to do. He may not be successful, but this time he is very determined, as Hop-ping-toad, the daughter of Lone Bear, has promised to live with him in his tepee and cook his meat.

Although the lover has won the maiden, her parents demand a certain number of ponies in exchange for her, which Walks-on-the-ground hopes to present on his return. When the snows of many winters have come and gone, and Walks-on-the-ground journeys to the happy hunting ground, his tribe places him, wrapped in his blanket, high on the boughs of a tree, and with him his tomahawk and shield, that when he gets there he may be well equipped.

THE Crows have large herds of horses, many of which they steal, for they are noted horse thieves. When Walks-on-the-ground, the chief's young son, sets out to rob a neighboring Blackfoot camp, he wears a blanket covering all but one



D
IS FOR

DAKOTAH



They are led by a great war chief, or medicine man, and march one behind another in Indian file. Their favorite manner of fighting is on horseback, and their little ponies seem to enjoy the wild rush. They shout their war whoop, fight man for man, and rarely take prisoners.

The people of the Seven Council Fires are great smokers. During times of peace a pipe is a hunter's greatest comfort, and sometimes, when there is little to eat, smoking parties are formed.

They have a peculiar dance, called the dog-dance, at which a roast dog is eaten. They think that those who take part in this festival become possessed of the bravery and wisdom of the dog. Their neighbors, the Ojibwas, look on this dance with disgust, saying that the dog is the Indians' friend, and should not be eaten.

THE Dakotahs were named Sioux by the French, but call themselves People of the Seven Council Fires, or sometimes Lakota. They have been feared by every other northern tribe as they are a nation of warriors, their war parties frequently stealing on their enemies' villages.

The Dakotahs have many gods. Their war-god is called Big Mouth, and they believe he guides them, showing them where the enemy is.







It is so cold there that the Eskimo wears the warmest clothes he can make from the fur of the polar bear, and keeps his hands warm by wearing mittens of young seal's skin. In the winter he finds boiled seal very delicious as well as seal and walrus soup.

He needs to be a sly hunter to catch the wily seal. Sometimes he must be very patient, waiting hours at the blow-hole in the ice. A companion waits with a sledge and team of dogs, ready to start home with the captured seal.



ONE would have to travel far north to find the Eskimo, who lives in a land of ice and snow. Those I will tell you about live in a region called Baffinland. Their houses are not like ours, but are built of snow blocks, each house one long room with a low door opening at the top.

The Eskimaux believe that sometimes the man in the moon comes down on a sledge drawn by his dogs. They would be glad to see him as they think him their protector. They believe he makes the snow and lights the night with a great torch which he carries.





cradle. This is not painful to the baby; in fact if the bandage is removed it cries until it is replaced. This practice is not so fashionable to-day as formerly. Only a few Indians follow the custom.

The Flathead women are very industrious, making all their family clothing of cedar bark, skins of the wild goose and musk-rat fur. They prefer clothing of the cedar bark, of which they also make mats. This bark is stripped from the tree in ribbons, and is

easily woven by a squaw, who hisses tunes through her teeth to her papoose, whom she rocks in its cradle by a string attached to her toe while she weaves.

THESE Indians think they are better looking when their heads are flattened, and every Flathead mother keeps a light bandage, or flattener, on the papoose's head during the time it lives in the

Their warriors go to sea in large boats which they make from the cedar tree that grows to a great size in their land.





selves in wolf skins approached herds in the same manner, with bows and arrows hidden from view.

The buffalo have long locks of hair over their eyes, so that they do not see well, and seem heedless of where they go when chased. This gives the Indian who rides a

pony a great advantage, so that during a chase

a hunter may drive his arrow through one buffalo and fatally wound another. When enough

animals have been slain the Indian rides back and picks out those belonging to him, for each arrow bears a private mark. Sometimes a hunter uses a great lance instead of bow and arrow.

The buffalo is a sacred animal of great power among the Gros Ventre, and his skull is seen at all sacred ceremonies.

THE Indians had many ways of hunting the buffalo. One of these they learned from the cunning wolf. Packs of white wolves hunted the buffalo by creeping very near grazing herds and killing fat cows that strayed from the others, unprotected by their mates. The Indians learned this trick, and by disguising them-





chief's house stand odd-looking monuments made of wood and called totem poles. These, by the way they are carved, sometimes as great birds, fishes, animals, or figures, indicate the tribal name.

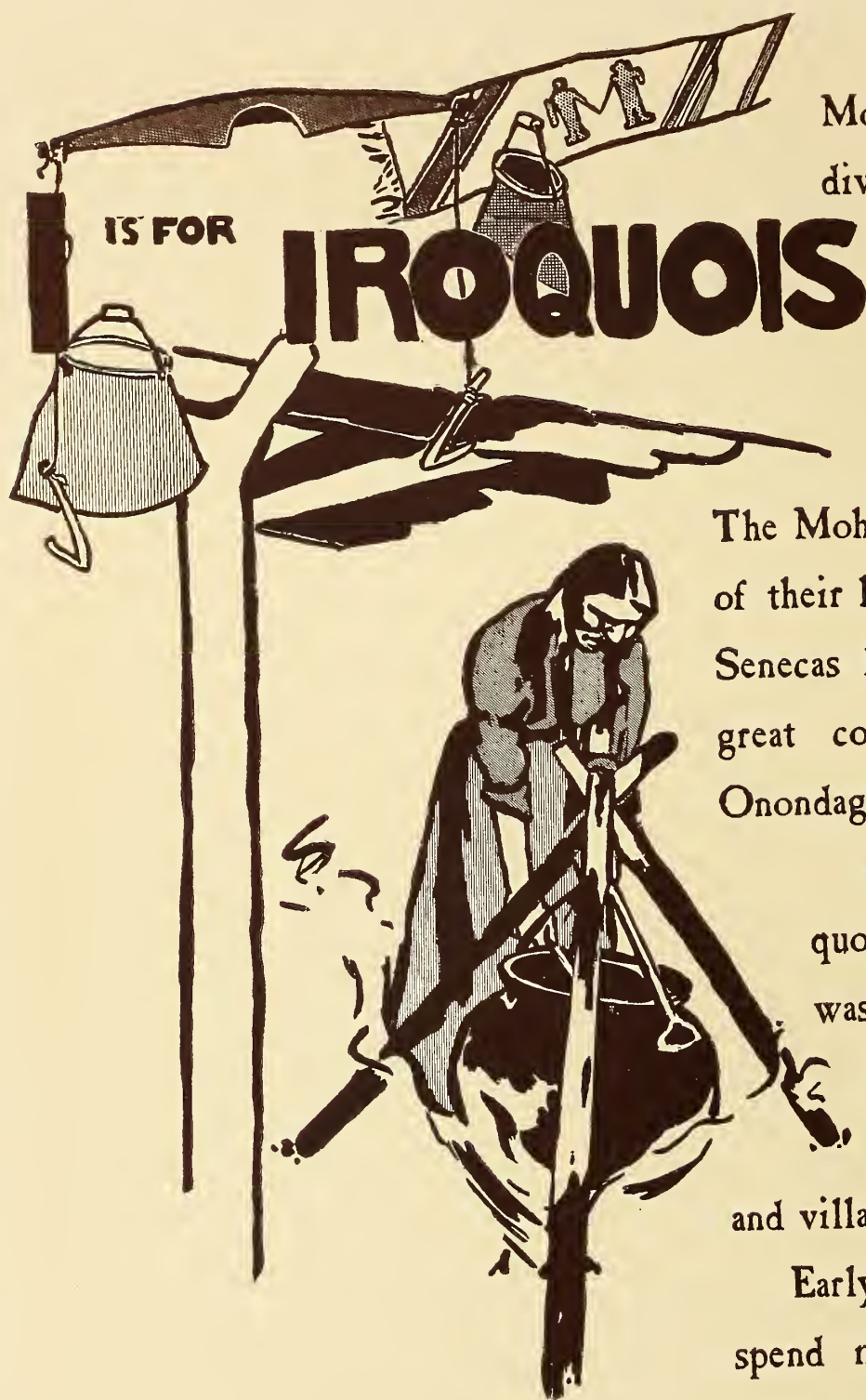
The Haidas differ from their cousins in the States as they are very skillful in tattooing their bodies and carving in wood. Not everyone can tattoo, as it is a great gift, but generally some man of the tribe excels in this art and has a great deal of it to do. The arms and hands are tattooed where it can readily be seen, the marks designating family, say the Bear, Beaver, Wolf, Eagle, or some kind of fish.

Occasionally there is a great family dance, and, if given by the Bear Family, the dancers disguise themselves in skins of this animal, and wear the bear's head mask. These masks are wooden, carved and painted for the special feasts.

THE Haidas live on the Queen Charlotte Islands in the Pacific Ocean. It is thought that long, long ago their grandfathers came across the ocean from Asia, which was their former home.

A Haida village has a strange appearance, for in front of the





IS FOR

IROQUOIS

Mohawk. Each nation was divided in tribes called by the names of such animals as the wolf, bear, beaver, turtle, deer, snipe, heron, and hawk.

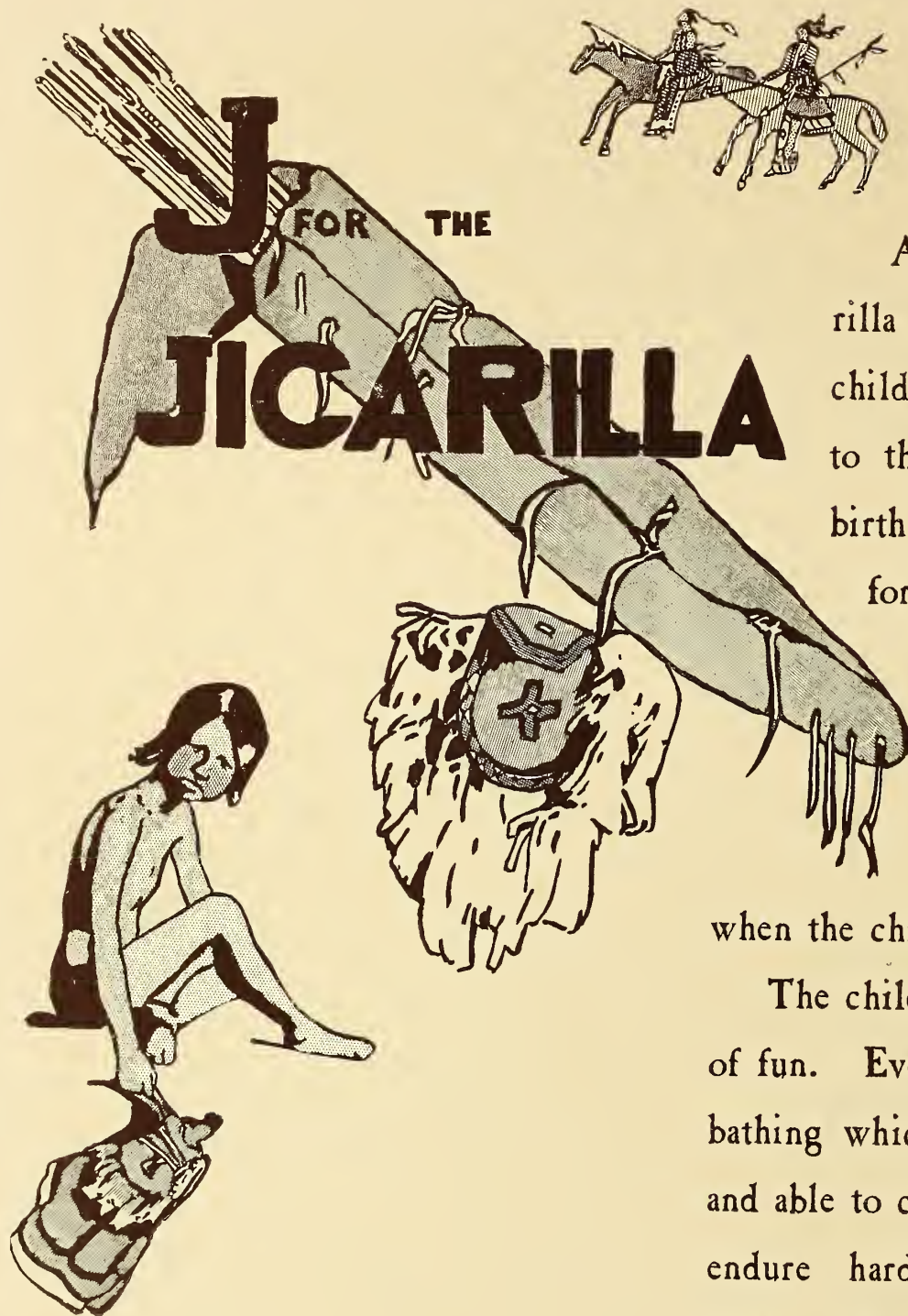
The Mohawks held the eastern door of their hunting ground, while the Senecas kept the western, and the great council fire was with the Onondagas.

Every one feared the Iroquois, and their war-whoop was a terror to all who heard it, while the signal fires that lighted the hills and villages meant danger.

Early in the spring the Indians spend many weeks making sugar. Men and boys carry the sap in bark buckets to the squaws, who tend it as it boils. The children often pour the boiling sap on the snow to cool, while their parents put the candy in little boxes called Mokuks, which are made of bark.

THE true name of the Iroquois is Ho-de-no-san-nee, or People of the Long House. Six nations composed the great league of the Iroquois—the Onondaga, Oneida, Cayuga, Seneca, Tuscarora, and





J FOR THE JICARILLA

away and they were made very desolate.

Although poor, the Jicarilla is very kind to his children. The name given to the little papoose at its birth is thought to be sacred, for it tells of something happening when it came into the world. The parents disclose it only to the bride and groom when the child is about to marry.

The children have a great deal of fun. Every morning they go in bathing which makes them strong and able to climb the mountains and endure hardships when they are older. The boys play at war and shoot rabbits with bow and arrow. The little girls make dolls with dresses of buckskin and beadwork.

THE Jicarillas belong to the Apache family. They believe that many years ago some Apaches did wrong, which angered the Great Spirit, and in punishment their hunting-grounds were taken

The Jicarillas live to a great age, and, unlike their brothers in the north, the Crows, are buried secretly, no one knows where.





Spirit, and their mother is the earth. They also believe in many good and bad spirits. The wicked spirits cause them bad dreams and bring cold winters, while the good ones bring peace, sunshine, good harvests, and plenty of game.

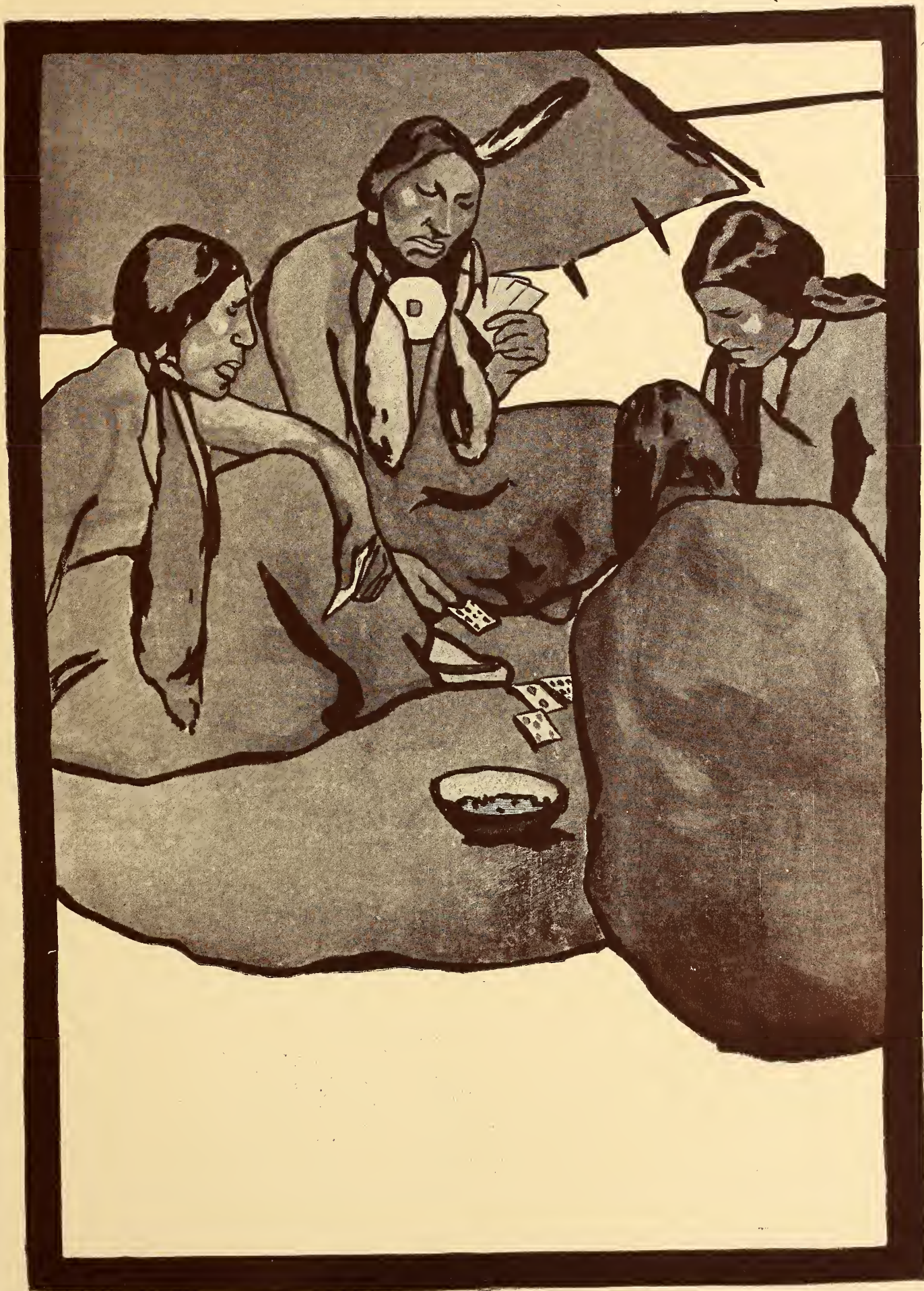
The Kiowas are noted gamblers, playing two games at cards called Monte and Cuncan. If a man loses all he leaves without a word, for they do not think it well to quarrel.

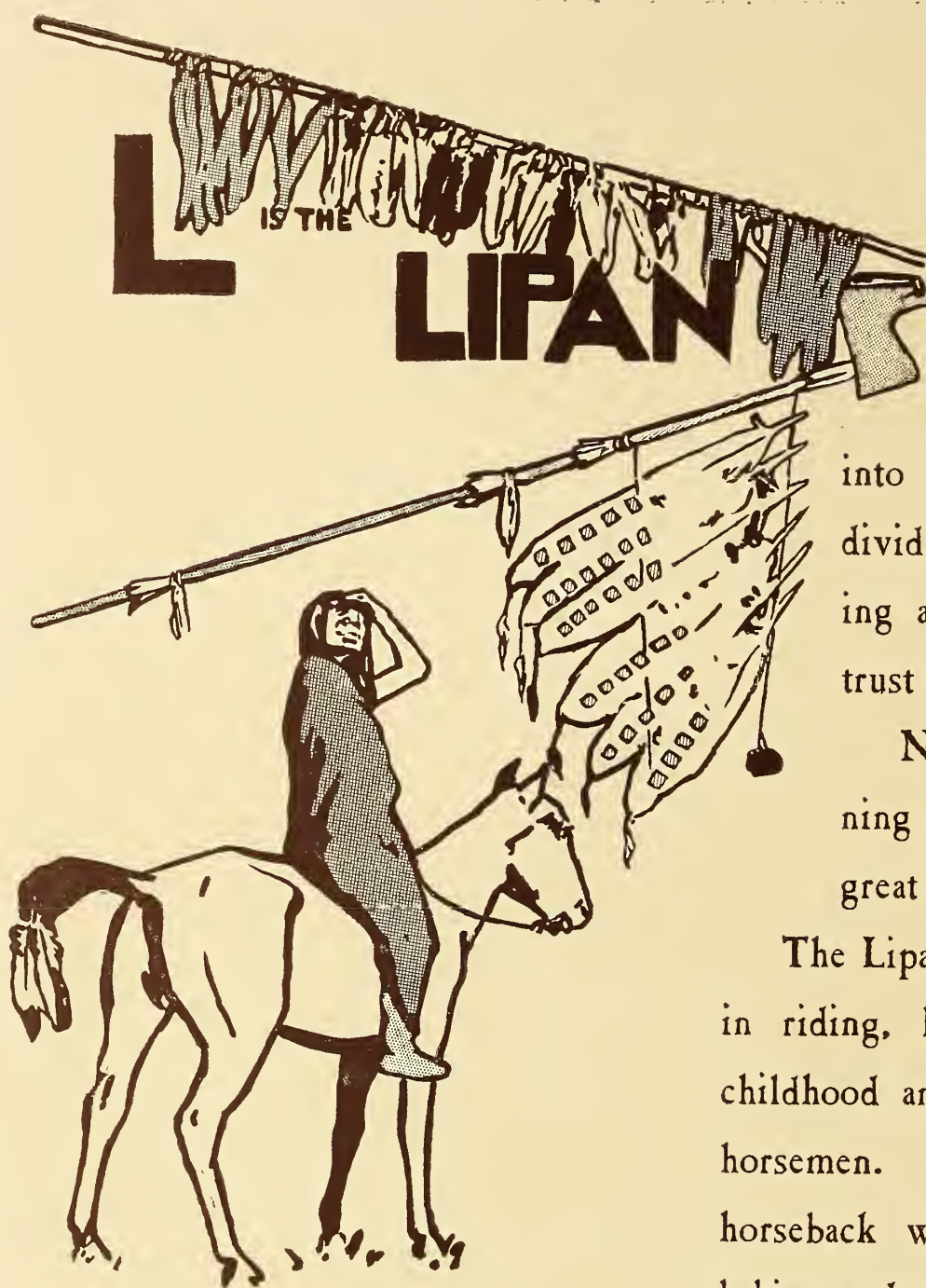
Young beaux are often about the village at night chanting songs, the tunes of which sometimes resemble the sound of barking wolves.

Indian children are obedient and do not cry often. When they are babies they are carried on the papoose board until, at six months, their mothers carry them about wrapped in their blankets.

THE Kiowas believe that they once lived far north in the land of ice and snow. When they came to their present home they moved on sleds drawn by dogs.

They believe the sun is the abode of their father, the Great





The Lipans are Apaches and their home was formerly in Mexico, but they have moved further north into Texas. The tribe is divided into bands, each having a chief to whom they trust their important affairs.

Not only are they cunning fighters, but they are great scouts as well.

The Lipans do not take lessons in riding, but practice it from childhood and become very daring horsemen. Their boys are put on horseback when little more than babies, and thus soon become very expert in horsemanship. The braves perform many wonderful tricks, some of which they use when riding in battle. Racing horses is one way they have of gambling, and they spend a great deal of time and lose much property at this exciting sport.

THE Lipans are very wily fighters and years ago were often at war with the Mexicans, while now they are on very friendly terms and frequently may be seen in Mexican costume. They are rarely without Mexican blankets.





great council before the tribe goes to war, at which the older chiefs, wise men and young warriors assemble. Here they make up a war party and all young men who wish to become warriors strike the war post. This done, they dance the great war dance, not so gracefully as we move in the minuet, but jumping first on one foot and then on the other. They show their fierce feeling by many hours of this, when they fall exhausted on the ground.

THE home of the Mandans, who were once a great tribe, is on the banks of the upper Missouri. They are neighbors to the Sioux, and have been noted warriors.

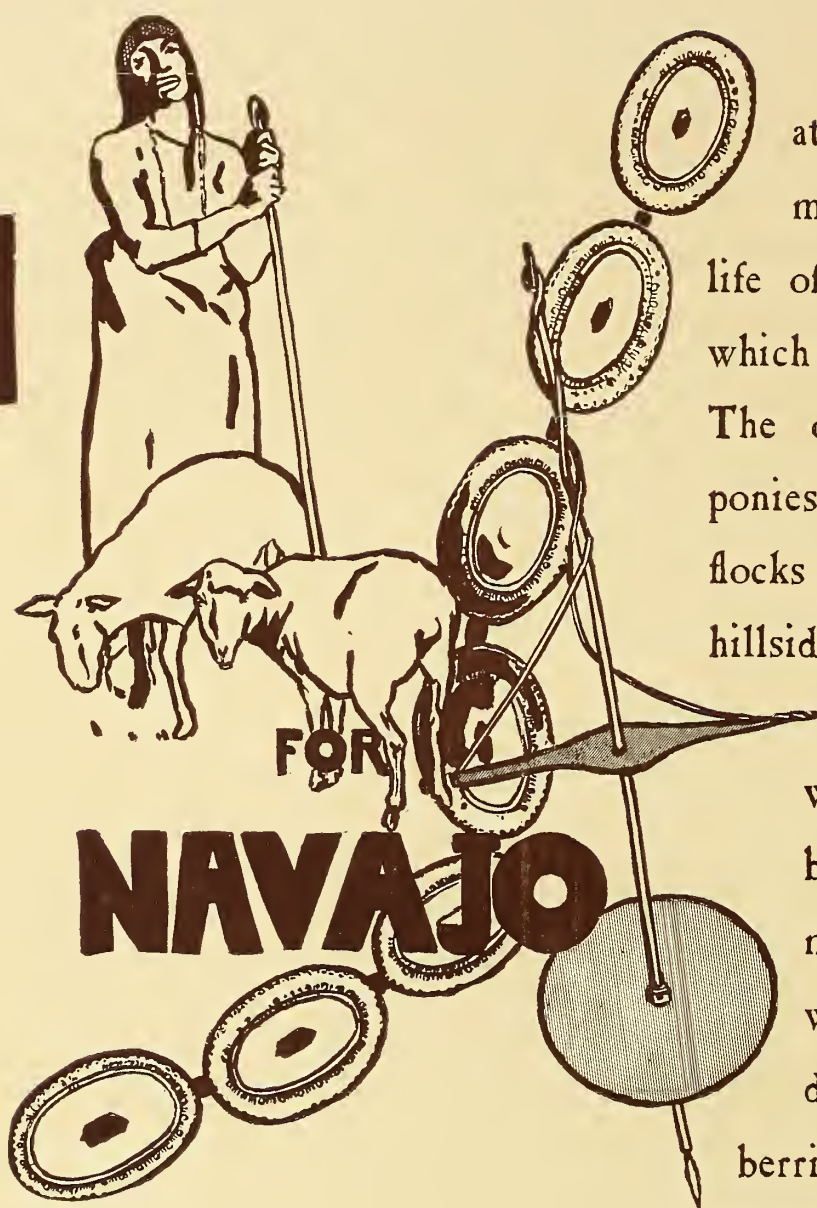
The Mandan children learn many dances, the most important of which is the war dance. There is held a

If a war party is successful they have a second celebration on their return, called the scalp dance. There are many other hops, most of which are for peaceful occasions.

The Mandans make pottery of black clay. The women bake this, moulded into cups and pitchers, in little kilns in the side of a hill or under the bank of the river.



N



NAVAJO

THE Navajo Indians are one of the oldest tribes, living in a beautiful part of our country, neighbors to the ancient Pueblos. Many live to a great age, often more than a hundred years.

They are a peaceful people, for Indians, preferring to raise sheep on their fertile plains, and to labor

at various kinds of native manufacture, to the wilder life of hunting and warfare to which many tribes are wedded. The old men, sometimes on ponies or afoot, watch the great flocks peacefully grazing on the hillside. These sheep supply them with wool from which the Navajo weaves beautiful blankets. The men and women both weave, and make their own dyes from the juice of berries and roots. Both in weaving their blankets, which are often of complicated pattern, and in making their dyes, the Navajos show great skill.

But these are, by no means, their only arts. When the men are not watching their sheep they sometimes make turquoise beads and ornaments of beaten silver. They believe the turquoise to be sacred, holding it in high esteem,





IS FOR



OJIBWA



strange costume gives him added power. Around his neck he wears a string of bear's claws, on his head the skin of some animal, and carries over his arm the medicine bag, which he does not let touch the ground.

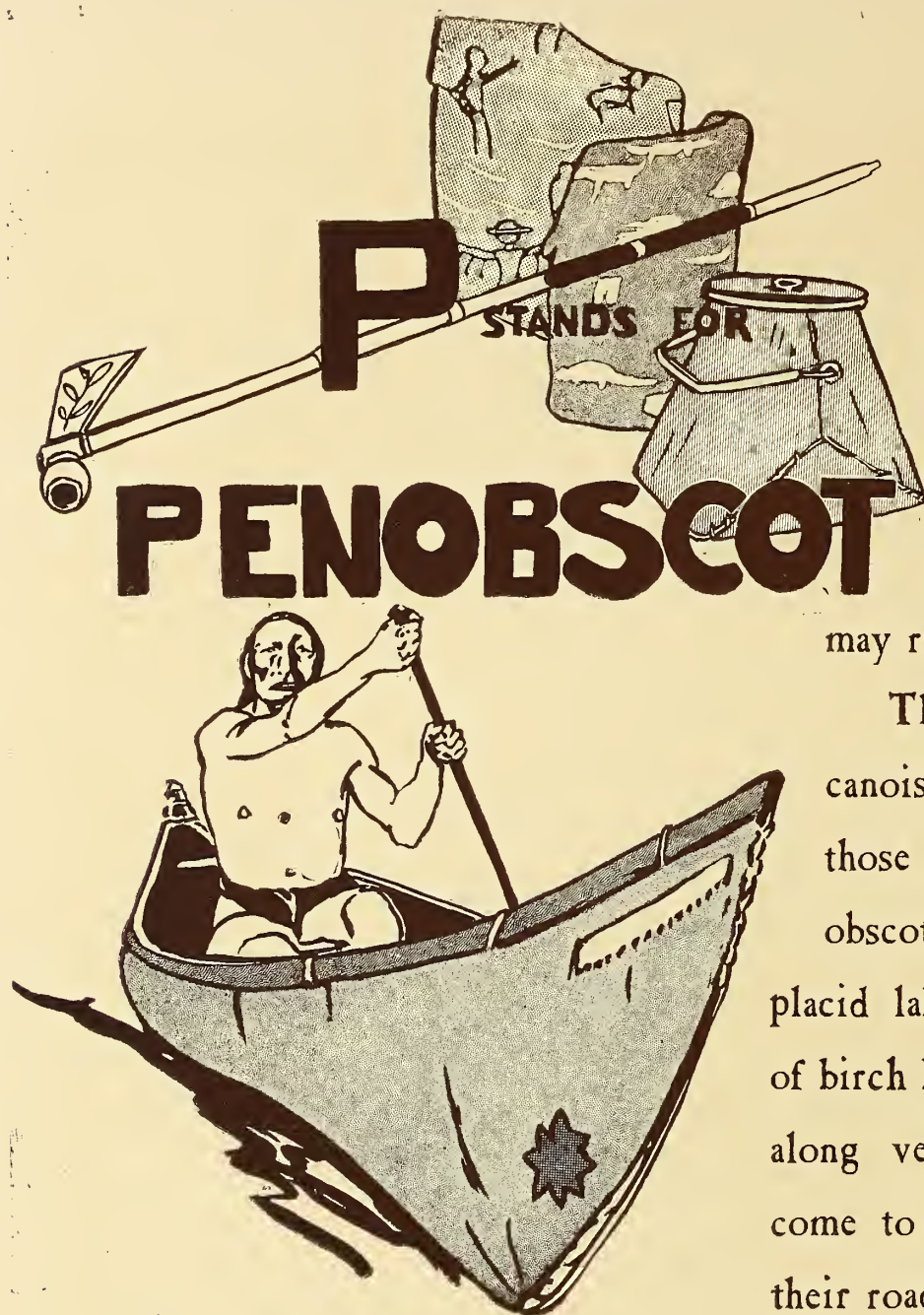
When any member of the tribe is ill, the Jessakkid shuts himself with the sick person in a wickiwigan or medicine lodge, and pounds on a tom-tom while singing

to a manido or god to drive away the spirit of disease. If the patient gets well, the fame and influence of the medicine man are greatly increased. If the patient dies, the Indians believe that it is because the manido is angry, and the medicine man is not blamed.

THE medicine man is the Indians' doctor. He is a great chief and prophet, and, in proof of his wonderful power, washes his hands in boiling maple sap, walks barefooted on hot coals and does many remarkable tricks. He belongs to the medicine society called the Mid-de-we-win, of the Ojibwa. Sometimes he is called a Jessakkid. The Jessakkid believes that his

There are many manidos. One is called the Thunder-bird, while another is the Turtle. The most powerful is the Thunder-bird.





in different colors and patterns, the strands of bark dyed brilliantly, like holiday ribbons. Each squaw has a personal trademark that she places on her baskets so that she may recognize her handiwork.

The Penobscots are great canoists. Their boats differ from those of the Haidas, for the Penobscots use them on rivers and placid lakes. They are light craft of birch bark, which may be paddled along very quickly. When they come to a strip of land that bars their road they are obliged to carry their boats to the next water way. So you will see that sometimes the canoe carries its owner, and again the owner carries his canoe. A canoe must be very nicely handled for it will easily upset.

THE Penobscot squaws make baskets. They love these better than all their possessions, and enjoy weaving them. They use for material the birch bark which their husbands and brothers gather in the woods. These baskets are woven

The Penobscots write stories on birch bark by scratching little pictures, which is their way of writing.





work, they rely upon the men to provide the food, which they do by hunting and fishing. A squaw's duties are simple but laborious. She cooks the

food, carries water from the nearest stream, brings wood to the tepee,

dries the meat, cultivates the ground, and, when moving, collects the lodge poles and does the packing. She performs all this as her duty, not as a servant.

Their lives are full of toil, but they find time for pleasure. When their work is done for the day a number of

squaws may be seen sitting in the shade of the lodges playing the seed game. This is a gambling game played with plum stones at which they sometimes win or lose all their possessions. They are great talkers, and are good at repartee.

QUAPAW means "down-stream people." Their women are great workers and do all the labor about camp, but they are not tidy or good housekeepers. While they consider this their share of the





This feast has become a sort of tribal institution, and is looked forward to with much pleasure from year to year. Bundles of corn of every color hang from scaffolds about the village, and fires burn, ready to roast the ears. The roasted ears taste very sweet with buffalo marrow instead of butter.

On this day every one has a holiday as we do on the Fourth of July. They eat the pumpkin and the squashes that are ripe, but do not make pies as we do. When every one has eaten as much as he can, and some have had to ask the medicine man to frighten away a disease from over-eating, they have a great dance. Campfires are lighted, and around these the painted braves make merry.

THESE Indians are spoken of by their neighbors as the Rees; and, because they raise so much corn, they are sometimes called Corn-Indians. Their neighbors, the Mandans, are sometimes called by this name too. The planting and harvesting of the corn is done wholly by the squaws. After it is all harvested the squaws are tired and feel grateful for the feast that is to follow.

The Rees do not roam about like the Sioux. After the corn harvest, they break camp and go to their winter quarters.





turkey is plenty and can be shot at any time.

The turkey is a very shy bird, but the Indian hunter plays him a trick by imitating his call, until Mr. Gobble comes very near, when the wily hunter surprises him with an arrow from his bow. Mr. Gobble is not the only victim of the hunter's arrow, as with it the Seminole also kills his fish.

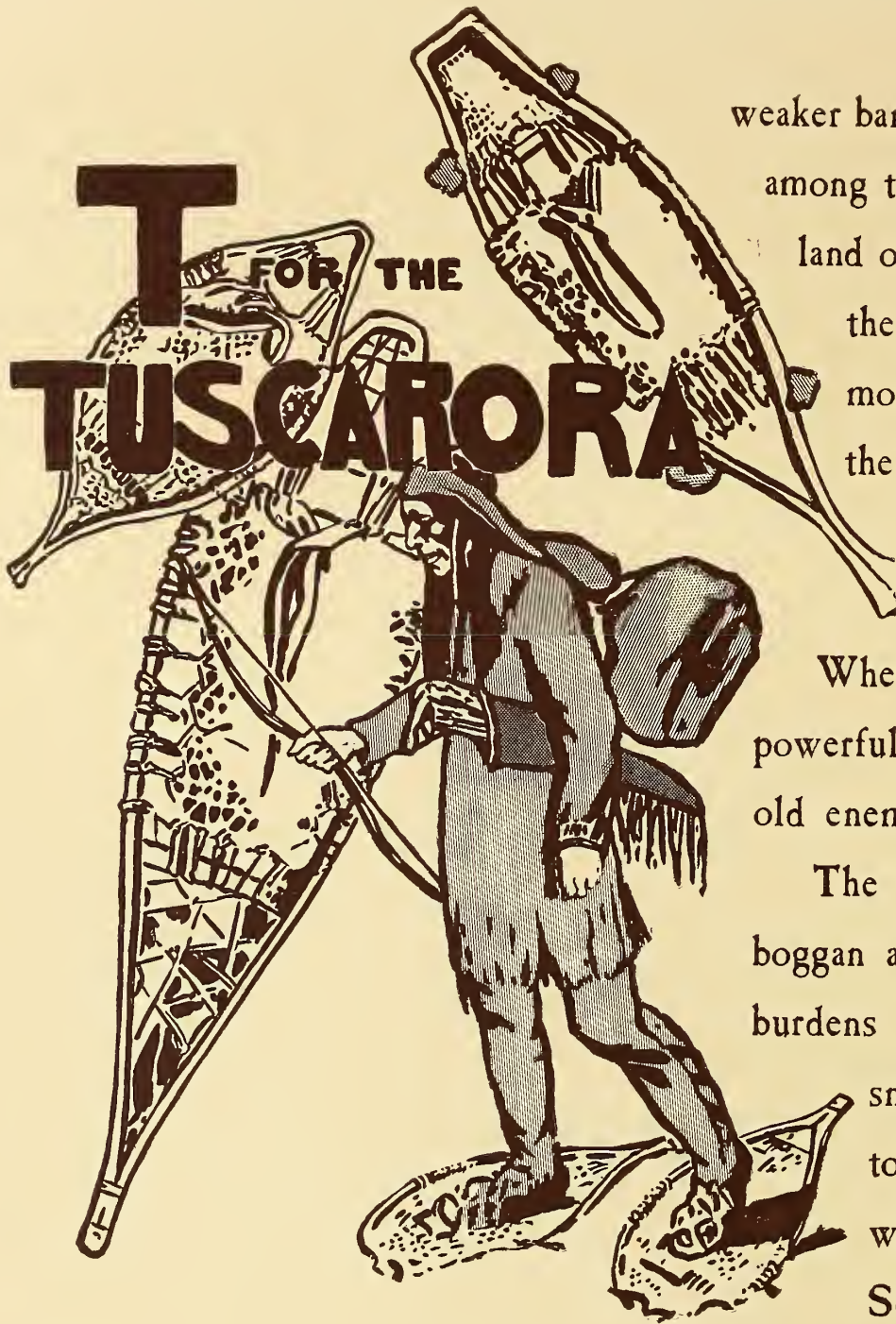
The squaws and children do not hunt, but a great deal of their time is spent in making flour, which they sell. Their bowls are not like ours, but are holes in a log. Each squaw grinds her meal in her bowl with a stick. Their flour resembles our corn meal in color, but is made from the koonti root.

THE Indians of Florida are called Seminole. As they live in a tropical country, they have all the bananas and oranges they can eat. They do not have to wait until Thanksgiving day for a roast turkey as we do, because the wild

The Seminoles are not musical, but once a year, at the great corn feast, they sing four days.



T FOR THE TUSCARORA



weaker bands. The Tuscaroras were among these, and fled south to the land of the Delawares to escape their foes. Afterward they moved north and lived in the tents of the Iroquois, making the sixth tribe of the Six Nations.

When the Iroquois became powerful they exterminated their old enemies, the Adirondacks.

The Tuscaroras use the to-boggan as a sled, and drag their burdens many miles over the snow, using snow shoes to support them while walking on the soft snow.

Sometimes they travel forty miles in a day.

AGES ago, before the white man came to America, the Indians were the only Americans. They owned all the country as their hunting ground. A powerful tribe lived in the north called the Adirondacks, who threatened all the

The snow shoes of the Tuscaroras are four feet long, curving and tapering to a tail. The shoes of other tribes are of various sizes and many shapes.

Indians used shells called wampum for their dollars and cents.





party, the guests sit on the ground around the open fire, while the squaws prepare the meal in iron pots. The fire is their lamp light as well as their cook stove and heater. When rainy they arrange blankets to catch stray drops that may come in through the smoke hole. The Ute housewife has no use for china plates, for her guests use boards instead, and their spoons are made of buffalo horn. They do not have servants to clear away the crumbs and bones, for the dogs do this for them.

THE Utes are strange people for they copy their neighbors' habits. Their squaws embroider with beads, and they do it very well. They sit on the ground to work, preferring it to easy chairs. When the Utes have a house

The Utes are very wise and believe there are four wind gods, one living in the north, who is a monster beast that breathes the winter winds. They believe the sun to be a man who travels along a road across the heavens.





is played with great bats like tennis racquets, only much longer.

Long ago, when the West was unsettled, the great chief Pontiac caused his warriors to play la crosse before the fort at Detroit. The Indians, losing their ball over the walls, rushed into the stockade, and, seizing weapons from squaws, who had secretly taken them in, killed all the soldiers.

All of the North-eastern Indians know this game, and the Victorias are rivalled by the tribes in New York State.

The Victorias seldom go about after night-fall. They fear the goblins of the night, and are very stupid in believing that these bug-bears will injure them. When they are compelled to go for the medicine man, or do any errand in the dark, they shout loudly.

THE Victorias belong to the Micmac tribe and are cousins of the Penobscots. They are fond of playing la crosse, which is the great Indian ball game. It resembles our boys' game of hockey, but





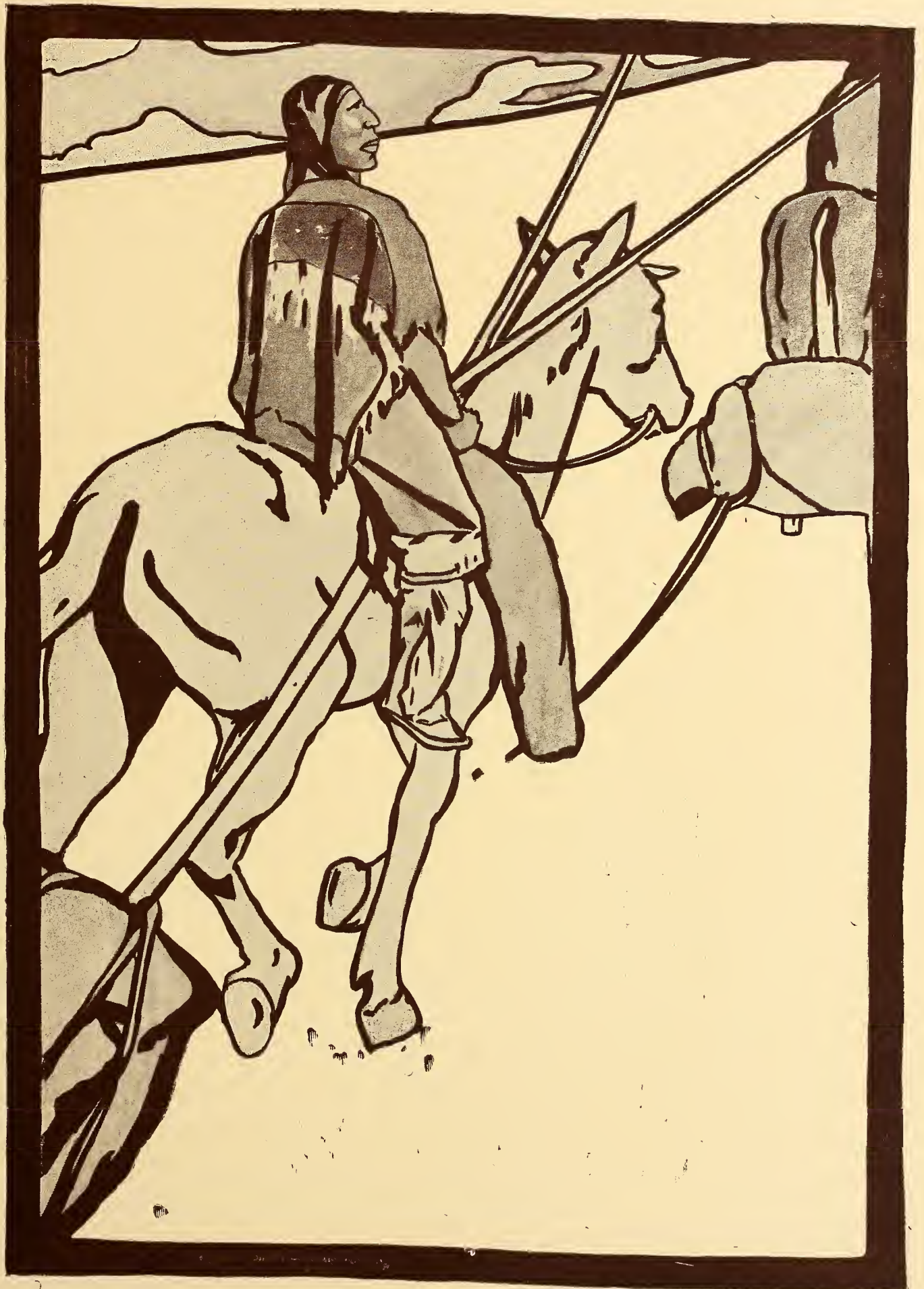
all the work necessary, the men smoke and rest. All the labor of moving falls on the squaws, who do not complain, but, when they have made ready, ride along, as do the men, astride their ponies.

The life of the Winnebagos is one of constant travel. They believe sometimes there is ill luck attached to a certain spot. Sometimes a change of scene pleases their fancy. At another time a better hunting ground may be their object.

MANY centuries ago, before the wild horse came to America, Indians used dogs to carry their baggage when moving camp. Nowadays their ponies drag the luggage on long poles, called travvis-poles.

While the squaws make ready the bundles for the travvis, and do

They were once very warlike, but now are peaceful and have the reputation of being very sharp traders. Fishing and hunting is their daily occupation, and the fish they catch they preserve by smoking. The tail of the beaver is par-boiled before it is smoked, and is considered very delicious.





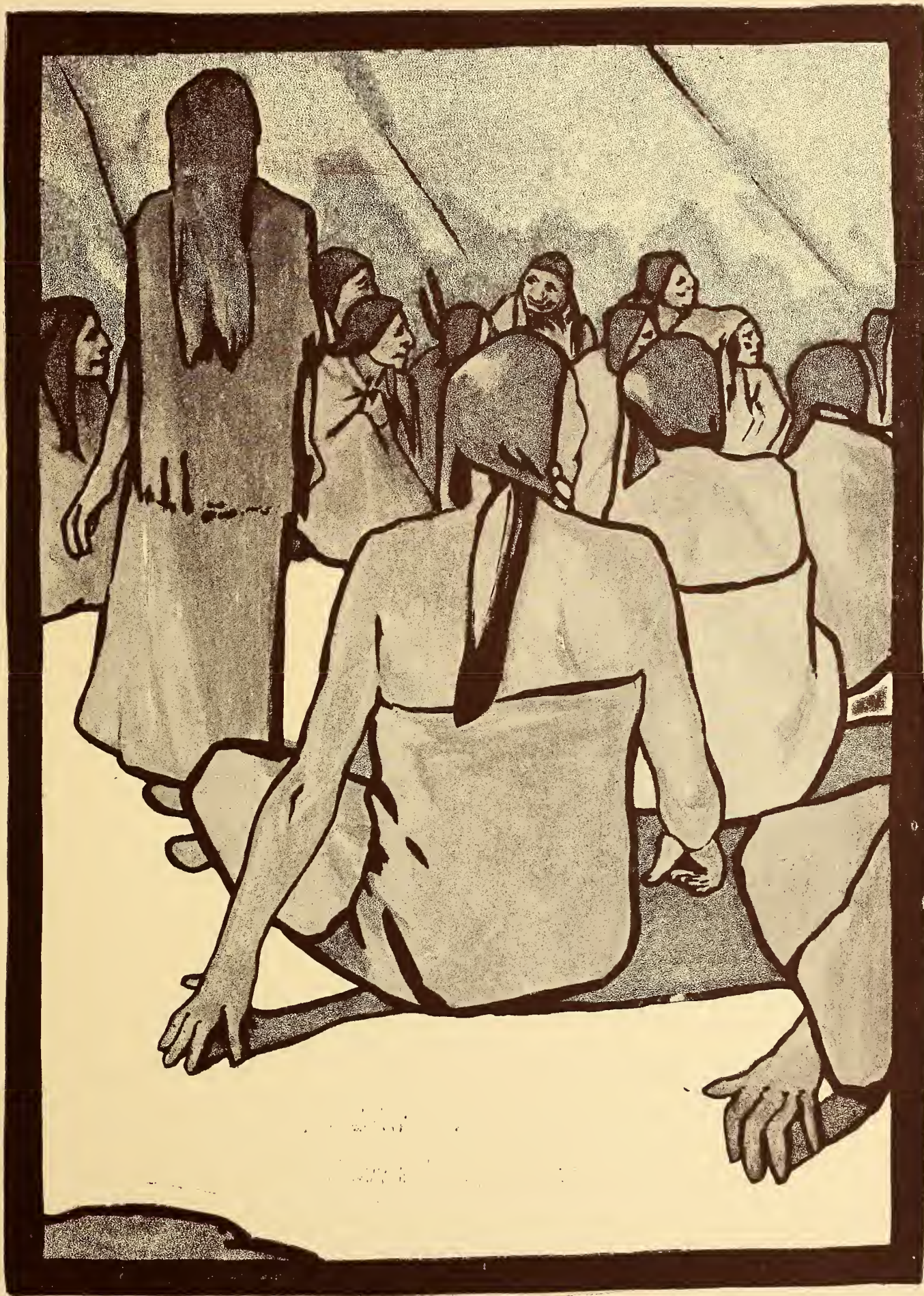
wood tree, where she heard a beautiful song. Then a voice said, "Go teach your people this song. Call together the old men and warriors that they may learn it. Then the buffalo shall come again and the children shall no longer cry with hunger."

The young squaw returned to the camp, and, assembling her people, taught them the song of Iniskin. The fires had burned low and the last notes had died away, when a great roar as of

LONG ago, when the snow was very deep on the prairie, the buffalo disappeared in the great snow wastes, and the people of the village were hungry. One day a young man sent his wife to the river for water. She passed a cotton-

some wild storm was heard in the distance, and the listeners, who were seated in the great circle, knew it was the tramping feet of the returning buffalo.

So they knew that I-nis-kin was a great medicine.





under ground out of sight. The Indians, however, are very skilful with bow and arrow, and often succeed in bringing down the agile rabbit just as he leaps for cover.

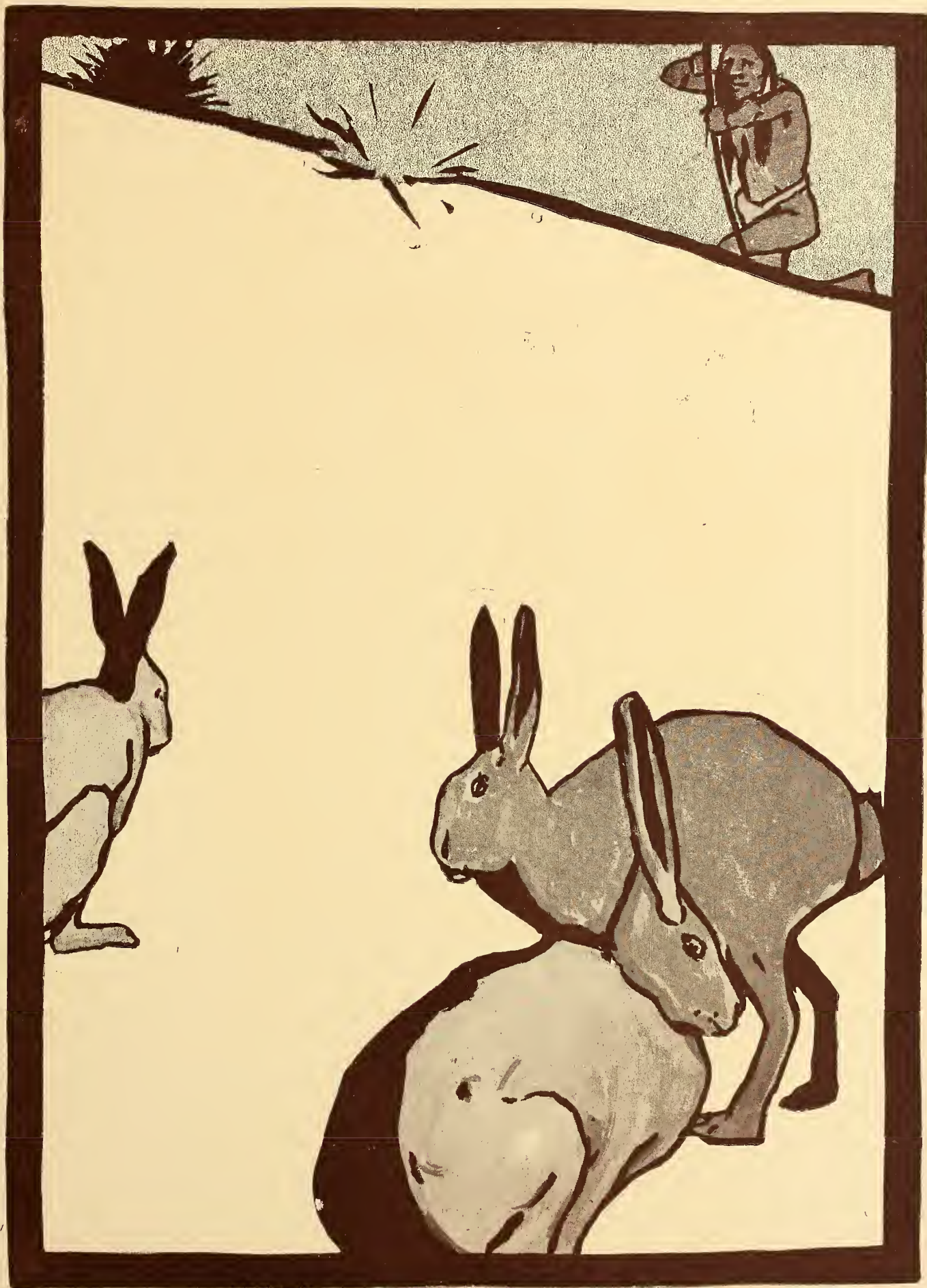
When not hunting, the Yuma men and squaws

make all kinds of pottery of a reddish clay for their housekeeping. Their baskets are of many shapes, without handles, and so closely woven that they will hold water.

The Yumas are very fond of music, and make two instruments, a rattle and a flute. The rattle is made from a wild gourd and has a wooden handle. Perhaps the flute is not as musical as those we make, but it satisfies the Yumas.

When a young Yuma brave wishes to marry he serenades his sweetheart with a flute. She is also somewhat of a musician, delighting to play on a jewsharp, which she does very badly.

THE Yumas are called Fish Indians because they eat a great deal of fish. But the jack rabbit lives in California, too, and the Yumas are very fond of shooting him, for he makes capital pie. Mr. Jack is very hard to shoot, for he never goes far from his burrow, and when a hunter appears he dives nimbly





ladders. Every Zuni house has a bowl filled with corn-flour placed behind the main doorway. It is the custom at morning and twilight to throw a pinch of this towards the morning star or setting sun, as they believe it ensures good crops and good luck. This is called throwing the Hed-den-tin.

Unlike the Seminoles the Zuni use bowls of their own make, in which they mix their bread. These vessels are decorated only on the inside, but their other pottery is more elaborate.

THE land of the Zuni lies in a great plain or valley, through which the Zuni river flows. Their houses differ from those of their relatives in the north, for they are terraced buildings five stories high, reached in a queer way by clumsy

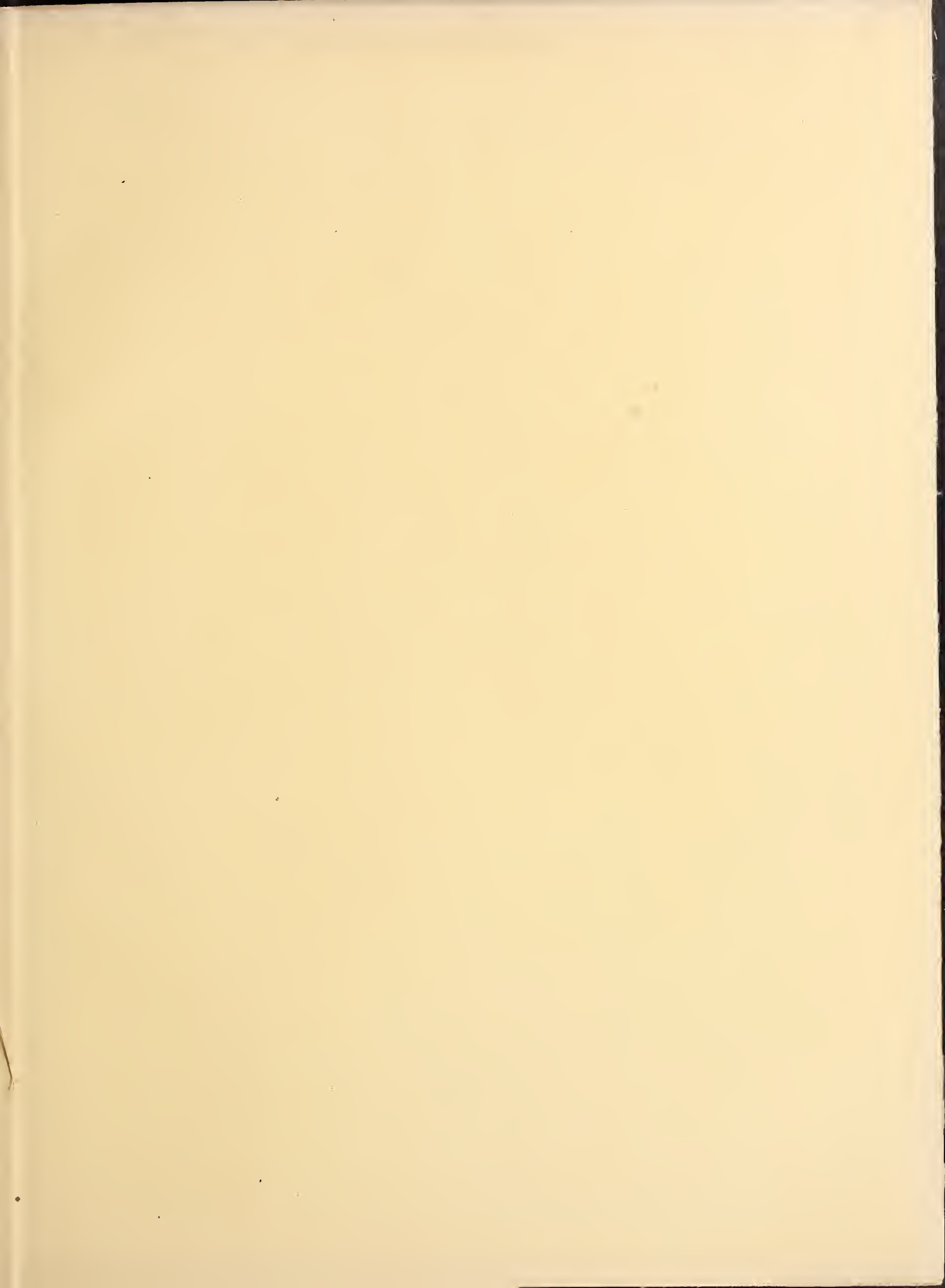
One may find in many houses old silversmiths making ornaments of silver, with very few and simple tools. They have obtained of late years more modern tools from traders, with which they cleverly make bracelets and other articles.







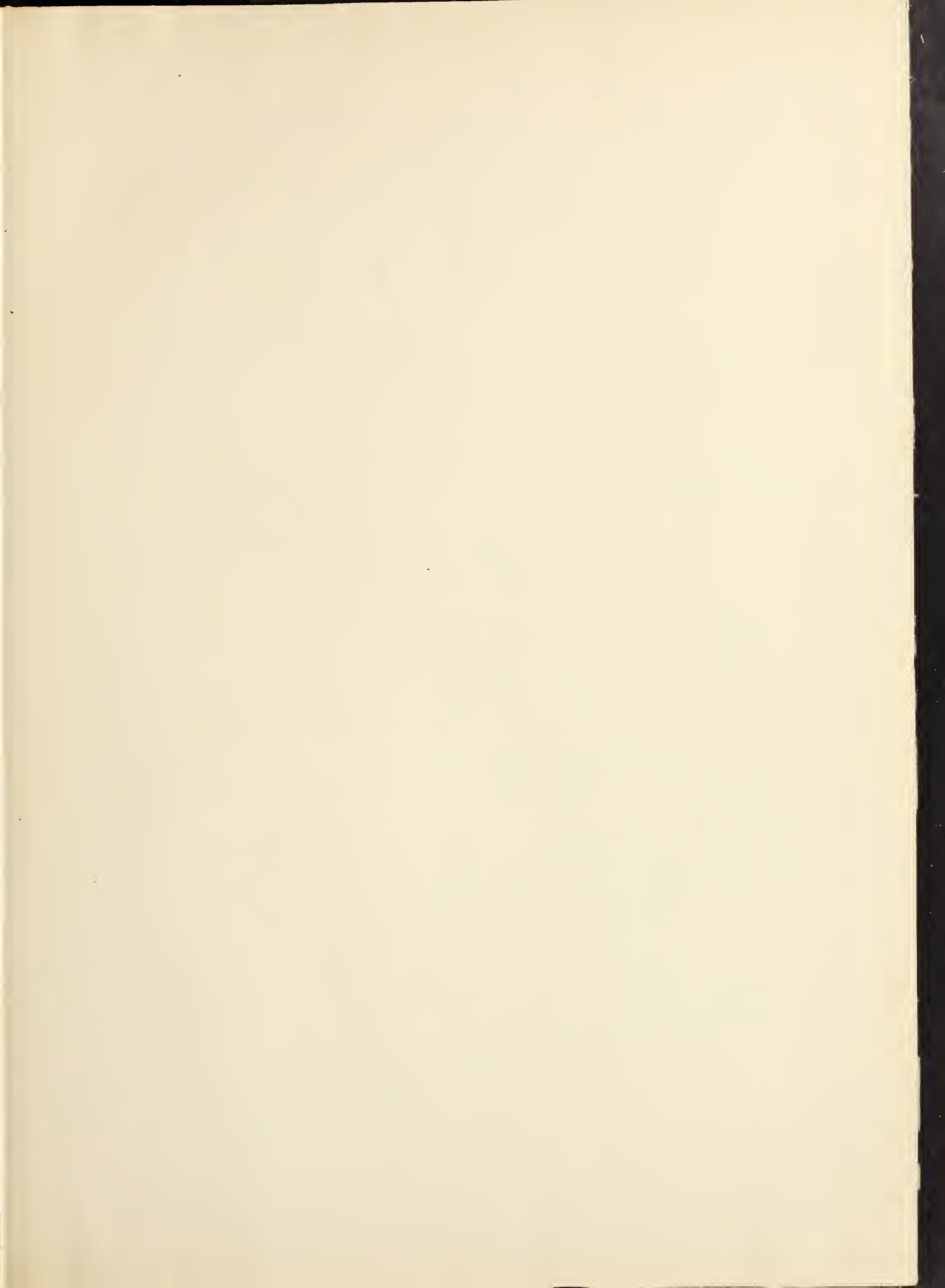


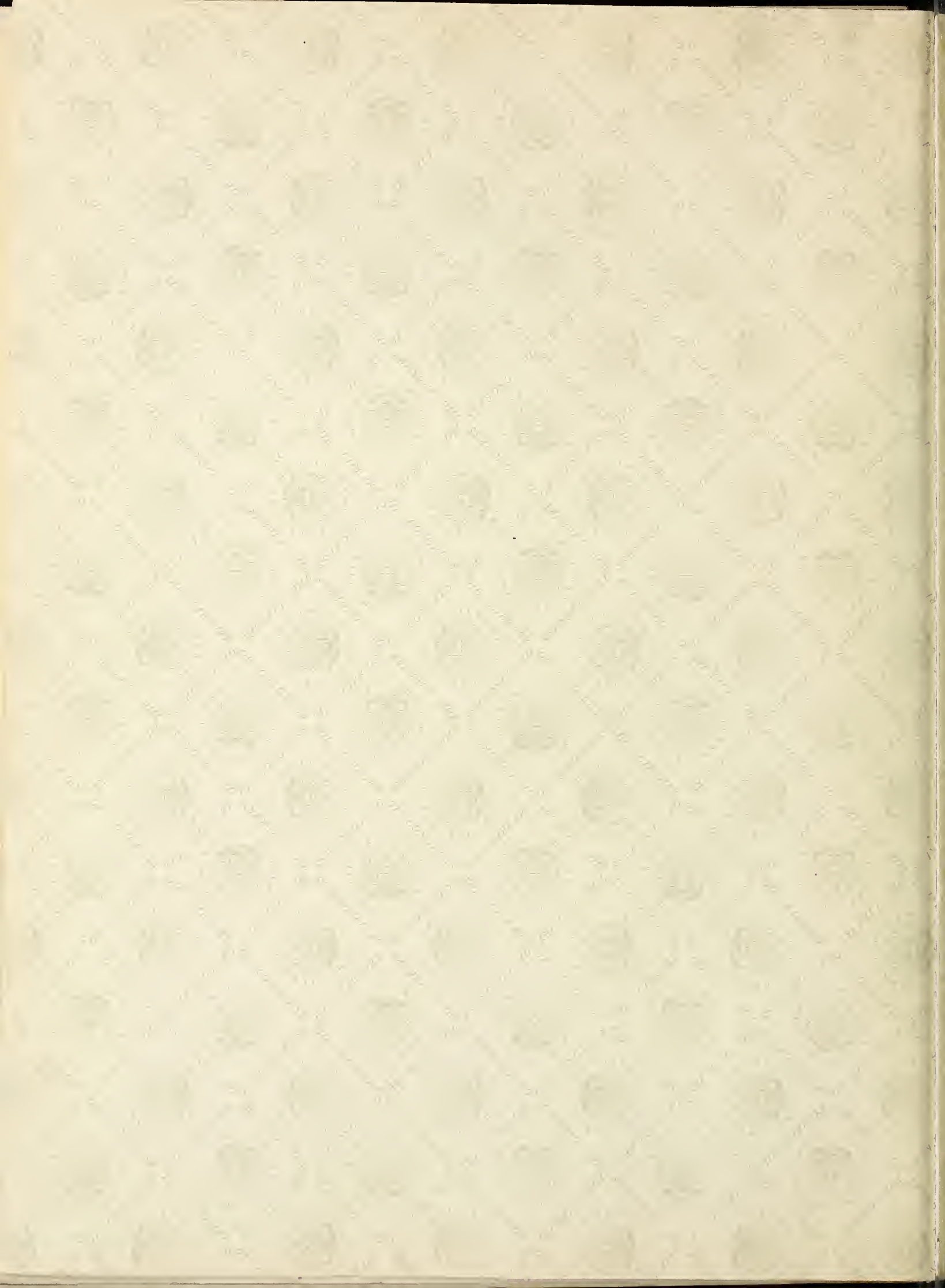






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